THE
Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for
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(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE HORSE.

By K. S. Ramaswami Sastri, B.A., B.L.

I dream and see before my inner eyes
A kingly retinue and sages great
Move slow in solemn, and religious state
For their great Aswamedha sacrifice,
Ere this, the horse, by royal enterprise,
Through subject lands as through an open gate
Had gone unchallenged like resistless fate
And then returned to attain paradise.
From there my fancy wanders to the time
When Dharma Raja great of righteous fame
Performed the regal sacrifice supreme
Sung in great Vyasa's swift imperial rhyme,
Where alone Sri Krishna's god-like grace and frame.
My heart rejoiceth in that golden dream.

The Dreams of the Soul.

By An Indian Dreamer.

XXXI

My soul hath no longer her early buoyancy of loud-lunged laughter.

She hath left far behind her the supercilious scorn of achieved wealth and power.

She hath turned her back upon the gay fluttering from flower to flower of pleasure in the garden life.

She hath no joy in petty triumphs of fleeting love or more fleeting power.

She hath now but the rich poverty of humility, and the steady glow of her altar fires.

She hath now but her treasure of devotion which she seeks to place at Thy Lotus Feet.

Accept this humble pilgrim who hath not and loveth not worldly treasures and to whom Thou art the only and supreme treasure.

XXXII

Today I heard a soaring and resonant song.

From where did that fountain of silvery sound flow ?

It was not a song of petty triumph or petty enjoyment or petty realisation.

It was supremely sad and supremely sweet and it soared as a bird into the blue and shining sky.

Again and again it filled and overflowed the moonlit silence of the surrounding space.

Oh wandering voice of sweetness ! Visit my ears and heart again and again and make me realise the true meaning and bliss of life !

XXXIII

I heard soft steps coming towards me preceded by the rustle of soft silks and announced beforehand by the chiming of silver anklets.

I felt a subtle fragrance coming on the wings of the amorous air.

It seemed as if the dream of my youth had at last yielded to the call of my soul and deigned to become incarnate and bless my vision.

There was a flutter in my heart, a leaping of my pulse a tremor in my frame, a sudden blossoming of energy in my whole being.

Tears of joy sprang to my eyes and my voice broke into song

But the vision has yet not come into my presence. What delighted my ears has not yet delighted my eyes ! Ah come, O Sweetness Incarnate ! Come and Come at once.

Events of the Week.

Still another callous and indifferent act has been committed by the bureaucracy in India. This time by disallowing Mr. Sastri's very necessary resolution on the Punjab affairs. We cannot imagine a more blind and ill-counselled act than the Viceroy's in refusing discussion of the resolution on the very foolish ground that if discussed it would be the means of renewing unpleasant memories and aggravating racial bitterness. For more reasons than one Mr. Sastri's resolution had become very necessary, so necessary that even at the risk of reviving memories it had to be discussed if confidence in British justice and fairness was to be maintained. The Lords' debate, the Dyer appreciation fund, the delay in punishing condemned officers and the former promises of the Government itself to allow the Council an opportunity for discussing the Hunter Report made it very essential that the question should be discussed between the Government and the country's representatives. While every event thus made the discussion a necessity the Viceroy thought it otherwise and the wisdom of his action can commend itself only to him. We differ from His Excellency and maintain that a discussion instead of aggravating would have allayed racial bitterness which by the blind action of His Excellency has now been allowed to smoulder and to burst forth again at some future time. Discussion would mean courage and disallowance weakness.

* * *

The 'Patrika' has done well in drawing attention to one more act of bureaucratic generosity. It is well known that many Indians and some Europeans suffered death or injury during the Amritsar tragedy and the Government while compensating the latter had not done anything for the former excepting a few. The Government's answer is that the case of the Indian sufferers "was adequately met with by private generosity" and it alleged that "it had no information" if the case of the Europeans also was so met. The only Indians who were compensated were some forty of the Jallianwalla victims and the total compensation of Rs. 1,200 given to them has to be compared with the Rs. 4,80,321 which was paid to the relatives of the 6 or 7 Europeans who died. The reason for this disparity is not quite clear. For one thing the Government, which was so careful to know whether Indians were privately compensated might with equal facility have known, if it cared, whether the Europeans also were so compensated. Secondly the European community in India is not poor enough to find means to compensate 6 or 7 lives when it could find means to subscribe to an 'appreciation' fund for a soldier condemned by the Government. Lastly if the Government were so generously inclined that it should compensate the Europeans it should have showed the same generosity towards the hundreds of Indian sufferers who are equally its subjects.

* * *

The 'New York Call' it is stated, has published an alarming bit of news. The paper says that the Editor of 'Bhavishya' a vernacular paper of Allahabad got information that 100 young men, mostly students were being deported and that he sent his reporter to see them in the train which conveyed them. According to the reporter people were beat off from collecting near the train, that the 100 men were huddled into a dark compartment and were in a miserable plight. The description given of the state in which the prisoners were is very graphic and very pitiful. But what we wonder at is that if the Editor of the 'Bhavishya' had known this why was not this fact known earlier in India. It surprises us that a fact that seems to have been known to the Editor and some of the people of Allahabad also should have come as news from America. Whichever way the news might have come, it is no doubt a very serious one and we await the Government to illuminate us.

* * *

The first batch of Indians to be voluntarily repatriated from South Africa landed in Bombay during the week. The men stated that the repatriation was entirely voluntary, neither persuasion nor compulsion being used. The heads of the families had migrated to Africa some fifteen to twenty years back and followed various avocations and their reasons for leaving Africa for good was for some because the cost of living had become very high and for others because they longed to be in their native-land again. The Government however before they left Natal made them give their thumb impressions on an undertaking that they would not re-enter the colony again in consideration of their being repatriated at Government expense.

* * *

The Bombay Postal strike still continues to the great inconvenience of everybody. The strikers have the sympathies of the public of Bombay but the Government, we are afraid, vainly hopes to break their spirit by calling in help from Madras and the suburbs. If the Government persist in their vain hopes it is to be feared serious consequences would follow. There is no doubt that there are thousands and thousands of others ready prepared to strike either by themselves or in sympathy and a general postal strike throughout India is not a very difficult thing and one whose possibility has to be counted for by the Government in dealing with the Bombay postal men.

* * *

The Hon'ble Mr. Muddiman has been appointed the President of the Council of State. Sir William Meyer is appointed as the first High Commissioner for India in the United Kingdom. Sir William as the 'Times' said is one of the most forceful and ablest men the Indian Civil Service has produced in our day and his zealous guardianship of Indian financial interests is too well known to cause any concern about his appointment to the post. Lord Sinha's successor at the India Office is Lord Lytton whose attitude towards India and Indian aspirations is yet to be known.

* * *

Private Chilcott accused in the Kacha Garhi murder trial was found not guilty on all the charges and was released. Mr. Zafar Alikhan, Editor of the 'Zemindar' while proceeding to Murree to attend the Kacha Garhi trial was arrested at the station under the Defence of India Act.

* * *

By a 'pardon' order the Governor-General has removed the disqualification from election to the new councils in the case of 27 persons convicted during the Punjab disturbances.

* * *

We deeply regret to record the death of Vaidyaratna Pandit D. Gopalacharlu at the early age of 49. He was the Principal of the Madras Ayurvedic College and Senior Physician, Madras Ayurvedic Free Dispensary. He had an All-India reputation as an eminent Ayurvedic physician. He sacrificed all his time, energy and money for the progess of Ayurveda in the Southern Presidency. He had awakened a living interest and abiding confidence among his countrymen in the Ayurvedic system of medical treatment. He was the President of the Ayurvedic Congress, Malabar and the All India Ayurvedic Conference, Bombay. He was a prominent member of the All India Board of Ayurvedic examinations and examiner, Mysore Government Vidwat examinations. He was a great Sanskrit and Telugu scholar and a reputed commentator on Charaka, Susruta, Ayurveda Paribhasha, etc. He was given gold medals in the several Industrial and agricultural Exhibitions and also in the All-India Ayurvedic Exhibition at Calcutta. His plague specifics had earned for him wide fame all through the country. The Madras Ayurvedic College is a standing monument of his efforts to promote the growth of Ayurvedic knowledge in Southern India. Several books dealing with Ayurveda were carefully edited and published by the late Pandit and they disclose the depth of his scientific knowledge and wide range of study. He was a gentleman of charitable disposition, genial temper and suave manners. He was much loved and held in high esteem by those who came into contact with him.

The Hindu Message

The Hon. Mr. Sastri's Apostolate.

The Hon. Mr. Sastri's propaganda is his own, and none can magnify his own apostleship better. He calls himself a Moderate, but he can be in any company. Everywhere he is himself, for he has nothing to do in particular. His mission is to be himself, to express his "opinions," to watch their influence on others, and to do nothing in particular. What he is himself, he wants all others to be in public life, and in life generally. Let Government govern. Mr. Sastri has nothing to do as regards government, but to speak to those who are engaged in it. The British rulers of India have taken up the task of carrying on the public affairs of this country. Hence Indian public men—all but those who hold office—have only to speak to them and convey their opinions. Hence, Mr. Sastri wants a place for himself and for other Indians like himself in the councils of the Government. Similarly, the Congress has existed and gone on with its agitation. Mr. Sastri became a public man only within recent years, and knows that the Congress has its own work to do now as before he became a politician and can go on its way towards its goal. His mission is to speak to the Congress leaders and workers, and with that alone his apostolate is concerned. He wants no share in its work of organisation or agitation. He even thinks that if "the resolutions (of Congress) arrived at by a mere majority" were considered binding on the country as if they had "the character of the laws of the Medes and Persians," the Congress would be "forging chains for itself, for she could not move and adjust herself repeatedly as she should in these fleeting times." Time is fleeting, and resolutions of Congress should therefore be fleeting. If they are allowed to remain and considered binding, the Congress and country would not be able to "move." Hence, according to Mr. Sastri, speech is all that is necessary; opinions alone are valuable and have to be expressed. We may be permitted to ask why, if he permits Government to regard as binding the laws or resolutions passed by a "mere majority" in the Councils, why he should not permit Congress to adopt a similar course in regard to its own resolutions." His chief reason seems to be that, by pursuing such a course, Congress would not be able to "move with these fleeting times."

Mr. Sastri is already feeling sure that the Moderate party is to be the party which has the prospect of "the enjoyment of monopoly of power." He is, however, anxious that the members of that party should be "kept continually up to the mark by vigilant and constant criticism from all parties in the State." For himself, he is of course ready to offer his "services" in order to keep his party "up to the mark." That goes without saying. He is only anxious about the programme and prospects of the other parties. They have, too, to "move with these fleeting times." Of late the Nationalist party has not been up and doing. It has, since the declaration of the Special Congress in favour of the policy of Non-Cooperation, lapsed into sullen silence and unprogressive inertia. If the Hon. Mr. Sastri desires to "serve" it too, it need be no surprise to any one. He wants the Nationalists to "move" too. His own power of speech serves him well in "moving" the Indian continent. Some one called him "the second greatest orator of India." The first is Babu Surendra Nath, who, however, began his career as India's orator half a century back. The Hon. Mr. Sastri, however, has a more golden and mellifluous mouth than the Babu as the gift of the Graces who were present to bless him when he re-incarnated in this land. Within his short career of 10 years or 12, he has secured the "second" place. The Babu, besides, is past seventy and so got into the evening of life. The Hon'ble Mr. Sastri, on the other hand, is in the heyday of his powers, and his powers as a speaker are exhibiting themselves in all their glorious bloom. If Carlyle's "golden gospel of silence" ran into thirty or forty volumes, the Hon'ble Mr. Sastri's "silvern gospel of speech" might well flow unhindered and fill at least as many platforms in as many days or weeks every time he begins his tour of lecturing "service" to his native land.

The Hon'ble Mr. Sastri is a representative man of his age and country. Our capable rulers can not only govern, but can produce goods for the world's consumption. India has been called "the land of the lotus," and its tropical languor is such as to pass into a proverb. The languor seems, however, not to extend to the muscles of the pharynx. Our speakers are even sought after all over the world—in the new world as in the old. So we can afford to devote ourselves to voice-production leaving to our active and enterprising rulers the duty of producing goods for the consumption of all Indians. There are also numerous others engaged in the same mission and service as the Hon'ble Mr. Sastri. Anyhow, with the coming in of the new Councils, in response to the crying needs and demands of the new age, there will be ample opportunities of criticism for men of all shades of opinion,—even though the latter may not take kindly to "the monopoly of power" which the Hon'ble Mr. Sastri predicts or foresees for the members of his own party. Mr. Sastri tells us concerning his own party that "the party was good and its principles were sound." Hence he wants all "other parties to confer their blessings on it, though he invited them to offer their criticisms of its measures and principles. Anyhow, though the Hon'ble Mr. Sastri tells us that he was addressing only those who believed in the efficacy of the Reforms, he has assured all other Indian parties of his good will towards them, even though "they seemed to think that they were bound by some inexpedient law of morality to set aside their own views and become the means of doing harm to their own country." It is to save them from this grim necessity that the Hon'ble Mr. Sastri invites them to enter the new Councils and offer their criticisms on the measures of his own party in their new role of guiding or serving the ruling bureaucracy while they are engaged in the task of parting with their power and transferring it to our new Moderate Ministers and their partisans and adherents. The Hon'ble Mr. Sastri's apostolate of

"service" and speech has already borne all this splendid fruit, and it certainly consoles us to think of all the blessings that it is to confer both on his own "good" party and all other parties, good and bad, in the spacious and glorious times in store for them in the new Councils, whether they are fated to practise the golden gospel of silent and sullen resentment therein or the gospel of sweet and silvern speech of which the Hon'ble Mr. Sastri offers in himself a pattern of approved excellence and unsurpassed glory.

Notes and Comments.

We take up for consideration today Part I. of the two Misras' work on "Hinduism" published at Allahabad, on whose "Introduction" we commented last week. The authors deal with the "Nature of Hinduism," and their statement bristles with debatable points of all kinds. Their first remark is that "although there are over 24 crores of Hindus in the world who think they understand their religion, it has been difficult, found difficult, even by scholars, to define Hinduism." We do not at all agree to the authors' dictum that "the term Hindu means an Indian" (p. 5). For the word 'Indian' includes Mohammedans, Christians, Buddhists. But none of these would avow themselves to be Hindus. Buddhism, indeed 'originated' as a rebellion against Hinduism, and at first made its converts from the Hindu castes and sects, but it spread rapidly among the Far Eastern communities and races, and became thus clearly separated from the Hindus and their religion. It is only recently that Buddhism has become a recognised Indian religion,—partly because the Burmese Buddhists have become a part of the Indian population and partly because a few Indians have shown an inclination to profess their faith in the Buddhistic religion. For these reasons, we cannot say that the authors have acted wisely or correctly in saying that "the term Hindu means an Indian."

* * *

The word Hindu, therefore, means one who, though an "Indian," is neither a Christian, nor a Moslem, nor even a Buddhist. Professor Bloomfield—of John Hopkins University, Baltimore—may be right when he speaks of "Brahmanism and Buddhism, both 'Hindu' products" (Religion of the Veda, p. 3). By this he means that both these religions were 'originally' produced or professed by men who were 'racially Hindu.' But Buddhism soon spread among people in the Far East who were 'not racially akin' to the Hindus, and from that time it became a religion separate from the religion of the Hindus, The religion of the Hindus has never been (till recently at least) a proselytising religion, and hence it has always been the religion of a people racially akin to one another and racially distinct from those professing other religions. This people racially one, may be called 'Bharatas,' and hence the name 'Bharatakhanda' was originally applied to India. Some people now-a-days think that Aryas and Dravidians are 'racially' distinct. Especially, in South India, where communal and caste squabbles have 'recently' made their appearance, the so-called 'Dravidians' are anxious to make out that they are 'racially' distinct from the 'Aryas' or people of North India. But all Hindu authorities are against them. The Dravidians are usually identified by scholars with the Vedic 'Dasyus.' If this is correct, there can be no racial distinction between Aryas and Dravidians, For, the Veda speaks of the 'Dasyus' as descended from the Rishi Visvamitra, who was a born Kshatriya. Moreover, Manu-smriti includes Dravidians also among Kshatriyas. Hence, we cannot say that 'originally at least, there was a difference of racial origin between Aryas and Dravidians. The Vedas speak only of a difference in the religious creeds of the Aryas and the Dasyus,—a difference which seems to have disappeared at a very early stage of Indian history. The people of India all learned to profess the same religion and were all of one racial origin, though divided into castes. Hence, a Hindu has always been one born as such and belonging to one of the castes into which the Hindu Community has always been divided. Hinduism has been always the religion of the Hindus, and it never aspired to make proselytes from other faiths. A Hindu is thus 'born', not 'made.'

* * *

Recently, however, men have been found to disturb themselves with the thought that some who are 'not born' into the Hindu Community declare themselves such. Some, also, who have abandoned their adhesion to caste customs and connections, or formed a community by themselves by abandoning some parts of the ancient Indian system of religion and creed, continue to call themselves "Hindus." We do not see, why, because these things have been, those who still follow what is known as the Sanatana Dharma should become perturbed or attempt a clear definition of the term which would comprehend all who call themselves 'Hindus' today. The followers of the ancient Dharma have never, by their own initiative, called themselves Hindus. The authors of the present work rightly say:—"Hindu is not a Sanskrit word. The name has been given to us by foreigners." These foreigners were the ancient Persians who called the ancient people of India, "Hapta Hendu"—which is a corruption of 'Sapta Sindhu'. The ancient Iranians knew only such of our ancient forefathers as dwelt on the banks of the "seven rivers" of India close to their own borders. Hence they called all the Indians by the name of the chief of all the "seven rivers,"—viz., 'Sindhu,' or 'Indus,' as it is now known. Our authors also say,—"many believe that they (foreigners) called us by this name by way of derision. In Ariabic the word Hindu means a slave." If so, it is no wonder that they say that "many patriotic and self-respecting people do not like to be called by this name." Our authors, however, remark that "the appellation is now so prevalent as to make it highly improper for any one to fight shy of it." This is only to some extent, true. But we must, clearly understand that we should not be thereby led into practical inconveniences. Because several people who are not born as Hindus and many who have abandoned the ancient Arya-Dharma choose to call themselves by the name 'Hindu,' it is absurd and even mischievous to attempt to pass new "enabling" laws which would affect both these small classes and also the hundreds of millions of Vedic and Arya people who follow the ancient Dharma of the land of the Rishis. The few foreigners and the new schismatics or heretics who have separated themselves from their Vedic and Aryan kinsmen of the caste-system are at liberty to have laws of any kind passed for their own sake; but we consider it nothing short of mischievous and atrocious meddlesomeness in any of them to seek the aid of the new Indian legislatures, which are so miscellaneous in their composition and so foreign to the religious tastes and traditions handed down to us from the past and still having a large vogue among the people of all castes—to make laws which would affect those who still follow the ancient Dharma. Moreover, there is no need to define the word "Hindu" in a manner which would include these last-mentioned and others, whoever they are, who choose to call themselves Hindus. We do not at all agree with our authors when they say:—"Even if its origin be taken as derisive, the denotation and connotation of the word have acquired considerable elevation and become great enough for one to be proud of." This may have been true in the past and is still true to some extent. But, we fear that, if the present tendencies already noted largely develop in the future, those who still venerate India's past traditions and its hoary Dharma and are resolved to adhere to both must decline to call themselves by a name which is used by interested or unprincipled men to place them at a disadvantage or impel them to maintain association with persons, whose principles, practices, beliefs and standards of life are repugnant to them in more or less measure.

* * *

Our authors say:—"There is no other word to denote the entire Hindu Nation." There is no such thing as a "*Hindu Nation*," at all. There is, indeed, forming an "Indian Nation" which will soon be what has been called a "power in the world," while still remaining a part of the

Empire of Great Britain such as the King's Colonies and Dominions. But it will be composed of all British Indians of all castes, creeds, and colours. There cannot be in India a "*Hindu Nation*" such as our authors speak of.

* * *

Our authors say further,—"The word *Arya* does not include the Sudras." Why not ? The word *Arya* does not designate a racial bond. The European Orientalists and philologists speak of an "Aryan race" which includes the people of India and also the present inhabitants of various European countries and America. We have already shown in these columns that such an '*Aryan race*' is a myth. The word *Arya* designates the religion which has always been professed by the four ancient Varnas or castes and which is still professed by those who belong to them. Our authors are, therefore, mistaken when they say that the word Arya does not include Sudras." All the four castes were one in their origin and beliefs, and are still one. They form the holy (Vedic) people who follow the Sanatana Dharma. They are also racially akin, but preserve the purity of their birth in the several Varnas in which they are born.

* * *

Our authors say,—"The *Varnasrama Dharmi*" excludes those who do not consider themselves as belonging to any particular caste." They are, indeed, excluded. But this is no disadvantage to us, and we do not see why *they* should feel it a disadvantage to themselves. They have, by their own action and by their own initiative, sought to separate themselves from the followers of the Dharma who still remain faithful to the ancient distinctions of Varna and the *Acharas* or *beliefs* handed down to them through countless ages of faithful adherence and conformity.—Our authors continue:—"The absence of any other word of the same significance seems to be one of the main reasons for the popularity of the term. We do not think there is any necessity—any imperious and inevitable necessity—why we must have a term continuing to be applied when it has lost its real significance and, especially, when men of antagonistic principles and beliefs are trying to cause us harm by availing themselves of the term in its earlier "significance." The time seems to have come when the followers of the Sanatana Dharma should not still allow the term "Hindu" to be applied to them. Let us take note of the signs of the times. Let us realise that mischief is afoot, and that, if we are not forewarned, we shall suffer still more in the future than in the past. The Kali-Yuga is, as the name indicates, an epoch of contention, competition, and merciless strife. Let us rise to a sense of the danger that threatens the Sanatana Dharma from within and without. We do not mean to say that much significance attaches to a mere name, or to a mere change of designation. But a straw often shows which way the wind blows. There are many rocks ahead of us of which the uses to which the word "Hindu" is put is both a warning and an indication. If we prepare ourselves beforehand for the situation or crisis that is or may be silently developing, we can safely avoid the snares and pitfalls that are being prepared for us by our numerous enemies. Unless we feel safe that the word "Hindu" will not be used to injure our cherished status in this ancient land and society of ours we must call ourselves by some other designation. Let our leaders bestir themselves early, and avert the perils of the future by wise counsel and timely measures of precaution and prevision.

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Sri Vani Vilas Press, Srirangam.

A Madras Diary.

(From our own Correspondent)

The truth is not well known whether the police also take the "forty-winks" as they stand at their beats or whether jutka-drivers in spite of the two peep-holes don't look either way in driving or whether chauffeurs have a great fancy for jutka shafts. Whatever the truth is, two promising but poor lives have been lost, one within a year of the other, by the shaft of a jutka piercing like a true knight-errant's lance the bodies of two well known lawyers of the High Court. Would that Heaven could take to less cruel methods of reducing the crowd at the bar! These two accidents have set people thinking of that very common thing, the jutka. One proposes that the shafts should be curved, which way I wonder. Another would offer a prize for any genius who could divise a seat which would make the Jutkawalla look about him when he drives. I would suggest that the seat be one that revolves as the carriage goes. Otherwise neither ourselves nor Heavens could make the Jutkawalla turn round.

* * *

Close upon this followed another motor car accident this time by the unwelcome presence of a neem tree in the car's path. The occupants, two European gents and two European ladies, were returning from a pleasure drive at 2 A. M. in the night when in turning to enter the gates of their Hotel they ran into the murderous tree and thereby lost one of their companions. As nobody had come out with a suggestion this time I offer mine own that municipal trees hereafter should have red lamps on their stems.

* * *

Corporation meetings are getting pleasant now-a-days. Not that I mean that there is too much good will and fellowship among the corporators. I mean that of the spectators. When Mr. Thanikachellam Chetty moved his now famous resolution about cattle purchase, Mr. T. S. Ramaswamy Aiyar objected how he could have allowed item 14 to precede those from 4 to 13 and the President overruled him. Mr. O. T. Chetty then began to make a speech from 21 pages of typed matter. Perhaps reading from typed speeches is objectionable only in the Legislative Councils! And when after Mr. Chetty had engaged the Council for more than 45 minutes people began to draw the President's attention about the time limit. Mr. Chetty revealed the astounding fact that *more* time was lost by interruption than by his speech. The following is a lively bit of Council conversation.

Mr. K. Vyasa Rao:—Is it open to the President to allow a speaker for more than 15 minutes.

Mr. K. C. Desikachariar:—Mr. President, I want your ruling whether you have the power to do so.

President addressing mover:—In the meanwhile you go on.

Mr. Desikachariar:—But I want a ruling before you allow the speaker to proceed.

President:—Go on in the meanwhile, and try to finish your speech as soon as possible.

Mr. Desikachariar:—Mr. President, I want your ruling.

The President then gave his ruling that a mover shall not speak for more than 15 minutes.

M. Vyasa Rao:—Then all the speeches after 15 minutes have become invalid (Laughter).

Mr. Thanikachalam went on reading his speech.

Mr. T. S. Ramasamy Iyer:—The 15 minutes having already elapsed, he shall stop his speech at this moment.

President:—I rule that the mover should finish his speech in one minute more.

And after all Mr. Chetty finished and the discussion began but Mr C. P. Ramaswamy desired that the Coucil should have the benefit of the Commissioner's

views to which that omnipotent official simply shook his head. One moved for adjournment on account of **the lateness** of the hour but as he moved too early he **lost it** while another moving for the same reasons a **little later** succeeded and the cattle-purchase conversazione **is** not yet finished.

Social and Religious.

The "Karma Marga."

By N. K. Venkatesan M A.

(concluded.)

Speaking about the oblations we offer to Agni, Badarayana says that they all together represent *sraddha*, they are the material forms of sraddha, that they alone have power to go with the soul to the higher worlds, surrounding the soul as smoke and that they lead the soul on its path to Brahma-loka and to Brahman. Gayatri assumes the form of satyam in the satya Loka सत्यलोकेतु सत्यवाक् , while Agni places the soul in the Brahma Loka and makes it one with Brahma. We worship Agni with oblations of various sorts. These oblations multiply themselves, manifoldly, it is said and are carried to the various gods, very carefully by Agni. The Gods are pleased. They bless those that offer the oblations. They give rain to the world and increase the prosperity of humanity. The prosperity of humanity depends on the oblations offered to Agni by the Dvijas. When these oblations are not offered and when Agni is not worshipped, it is needless to say, the prosperity of humanity goes down day by day.

This is not the only side of this Agni-upasana which requires our notice. It is the best form of meditation on Brahman, while it is also the easiest form. In the Gayatri Upasana, we bring under our control only the internal elements in the body. All the elements in Nature are brought under control and are purified by our practising Agni-upasana. Outer elements in Nature exert very great influence over us, and without bringing them under control, we cannot easily control the inner elements, which are the subtle representatives of the outer elements. We pray to Agni to purify these elements within us and set free our soul, by liberating it from sins of attachment in the world. In order to purify our inner subtle elements, we must make proper use of the external elements of Nature and purify them in the first instance. The earth, the grossest of all elements has to be constantly purified by being used for Yagnas again and again. The second of the elements viz. water is, though subtler than the earth, still a gross element. The Sruti says that water represents sraddha and that it is yagna: all the Devas are in water. We obtain therefore great help from water in our onward spiritual path. The Rig Veda says:—

"The waters that help us in our sacrificial rites like our kinsmen, and that, like our mothers, produce sweet milk in cows, are used for divine worship." "There is nectar in the waters." "Within the waters are lying all the medicines." "Agni is the benefactor of the Universe. Verily the waters are the universal healers."

A further Rik says—"O Agni, latent in the waters, come and invest me with splendour." These Riks show the power of water. It is not all water that has this power. The sources of water to be used for religious purposes are at length indicated in the shastras and the water that has thus to be used is further purified with the chanting of special mantras. Thus the worship of Agni leads to the purification of water, the second element in Nature. The Sruti says that all the Bhutas, Prana, quadrupeds, amrita, annam (food), Indra, Virat, Svarat, Vedas, lights, Truth, all the gods, and Aum, which is the form of the Vyahritis, Bhuh, Bhuvaha Suvaha, are all only water. Again we have water represented in the Sruti as Agni, Vayu, Surya, Chandra, Nakshatra, Parjanya, and Samvatsara and the Sruti says that one who knows all these as water gets bliss and prosperity.

Water is thus the nearest step by which we pass on to purification by fire. The third element in nature, though still gross, is far subtler than water. The gross fire which is first set up by us in our homes, is with the help of water and mantras turned quickly into a subtle form and the gross element, becoming subtle, connects us unseen with the worlds that are beyond our view. The Sruti says "अग्निरापः" Fire is water. Fire is Brahman and water is Brahman and Fire and water unite us with Brahman. These three elements being thus purified and brought under our control, the fourth and the fifth elements are brought under control; viz. Vayu and Akasa. By Agni-upasana and pranayama we bring under our control all the elements of Nature. If we thus control the gross external elements, we have practically brought under our control the corresponding subtle elements in our own bodies by these processes of concentration. The Upasana of Agni is in fact more useful to us in the way of obtaining Yama and Niyama, than early upasana of Gayatri in the way in which it has to be properly done. While Gayatri Upasana has effect only on the person that does the Upasana, Agni-upasana does good, not merely to the yajamana but also to all humanity in various ways.

There is still one aspect of this Agni-upasana which gives us direct insight into the power of Agni and the value of Agni upasana as equivalent to Brahma-upasana. The oblations we offer to Agni are used by us as food, for example, rice, ghee, milk, curd, purodasa &c. All these come under the common term "अन्नं" or food. Food is the very basis of all life. "Food is the oldest of all beings. From food spring forth all beings; when born, they grow by food. It is eaten by all creature and it eats the creature; therefore it is called food (अन्न). The essence of food is contained in Prana. This is contained again in the mind. This again is contained in Brahman." (Tait-upani). Again we are told clearly that food is Brahman, Brahman is life, mind is Brahman, knowledge is Brahman, Bliss is Brahman. Then says the Upanishad:—" I am food, I am food, I am food. I am the consumer of food, I am the consumer of food, I am the consumer of food. I am the maker of (their) unity, I am the maker of (their) unity, I am the maker of (their) unity. I am the first born of the true (world). Before the Gods (I was) the midst of immortality. Whoever gives me preserves me even thus. (If again, another does not give me) I, food, consume him, the consumer of food. I am brilliant like the Sun. Whoever thus knows (obtains the supreme Brahman)." This is the spiritual significance of food. The Sruti therefore says, do not speak ill of food; do not throw away food; give food to all freely and enormously. So we give food freely and enormously to Gods, Pitris, men, beasts, birds, insects and all creature, by our various Yagnas. This food given to Agni pleases the gods. The giver of food enjoys happiness in Svarga Loka and goes to Brahman ultimately. The gods that are pleased with our food offered to them, give us rain in return. The rain drops fall on the earth. The earth gives forth grain. The grain enters the body of the Purusha (man) as food and is turned into the Vital seed. The seed is thrown into the fifth fire, known as the womb of the woman and thence comes the human being, thus adding to the growth of the world and to the creation of god. He then takes food, offers food to the fire and leads to the further growth of the world. Thus from the point of view of the growth and prosperity of humanity, there is nothing to compare with *Agni-Upasana* for a true Brahmin. *Agni Upasana* is the greatest of all Upasanas in the world and it is this that directly helps in the acquisition of Brahma Vidya and in the realisation of Brahman in ourselves. *Agni-Upasana* alone can bring about the welfare of all humanity and ensure the happiness of the whole creation of Brahman. This is what is

handed down to us by our Rishis. They are still showing us the way, the true way to obtain the light of Brahman. They are still guiding us and only if we would follow, we could throw off *avidya* and by obtaining *Vidya*, we could obtain immortality or अमृतत्वं. As the Sruti says:—

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ।

Historical and Scientific.

Home Rule for India.

BY SUDHINDRA BOSE.

(*From The Open Court.*)

Let it be remembered at the outset that India is administered by a highly organized civil service, the chief places in which are the preserves of the British aristocracy. Take for instance the Indian Medical Service. It has been recently announced by the Indian Government that there are 204 vacancies to fill in this Service. Out of this number, it is stated that 136 will be filled by Englishmen and the rest by Indians, that is, 68. In other words, two thirds of the vacancies in the Medical Service will be filled by the members of the ruling race and only one third by Indians. Again, in the Imperial Service of the Indian Public Works, there are now 78 vacancies. In filling these positions only 3 persons—that is, one twenty-sixth of the total—are to be Indians and the remainder, Englishmen.

Naturally India is most unhappy under this system of government. And in an attempt to conciliate the Indian people during the war, a liberal administration was pledged to her by the Westminster Parliament; and a program of reform has been formulated. These reforms, which will be introduced next year into the governance of India, have been characterized by Lord Sydenham, an ex-Governor of Bombay, as "most dangerous" and sure "to endanger the peace of India"; while Lord Curzon, the ex-Viceroy, spoke of the reforms as "the boldest experiment in the history of the British Empire." Apart from the opinions of their lordships, it is evident from even a cursory examination of the new scheme of reforms that it confers no sort of real self-government upon India.

To be sure, the Government of India Act, the official title of the new reform legislation, does grant certain nominal powers, does open a little more the door which has hitherto been kept tightly closed to Indians. Nevertheless, the Act does not alter the despotic character of the government. That the suffrage is still regarded as the exclusive privilege of a microscopic minority rather than the inherent right of all is clear from the fact that it enfranchises only 1.5 per cent of the Indian male population. That, by the way, affords another striking contrast to the liberal United States policy in the Philippines, where 17 per cent. of the population can vote. The overwhelming mass of public opinion in India demanded that women, possessing the same qualifications and subject to the same conditions as men, should be admitted to the suffrage. Two women delegates, Mrs. Hirabai A. Tata and Miss Mithibai A. Tata, were sent to England as representatives of forty-three different branches of the Women's Indian association which demanded equal suffrage for women, whether that suffrage, be based upon property or education, or both. The issue squarely presented by Indian women to the Parliamentary Joint Committee in Westminster was successfully dodged when the committee contented itself with a pious expression of hope that in due course the question would be solved by the Indian provincial legislative councils.

Now the legislative councils, which will be composed of both elected members and hand-picked government appointees, will be little more than debating societies. Almost every power of any importance which the Indian people wished to keep in their hands is reserved to the Viceroy. It is true that a number of local subjects is to be transferred to the Indian ministers of the provincial governments; but these ministers, who are the government nominees, will in no way be responsible to the provincial legislatures. The ministers will be under official control. In fact, they will be more or less the rubber stamps of the provincial governors.

Again, the Indian people will have no control over the national budget; neither will they have any power to regulate the tariff. For years India has been asking for a moderate measure of protection to build her nascent industries. This is now definitely refused to her. The new Act categorically denies to India the right to fix her own tariff—a right which has already been conceded to Canada, South Africa, Australia and New Zealand. When all are members of the same empire, why should there be one law for India and another for the other colonies? Is it possible that England has forgotten the lessons of the Boston "Tea Party"?

Under the new scheme of reform the control of all vital national affairs remains with the Viceroy. Even the meagre powers which the provincial legislatures may exercise are contingent absolutely upon the sanction of the ruler of the province. Moreover—and the point seems in Indian judgment very significant—the Viceroy himself reserves the right to stop the progress of a bill in the legislature and even to prevent the discussion of the whole or any part of the bill any time he sees fit. Then, too, every bill passed by the provincial legislature may be set aside either by the ruler of the province or the Viceroy of India, against the unanimous decision of the entire legislative body.

The reforms have not introduced the smallest iota of responsible government. The Viceroy, now as ever, is as absolute as Jove. Popular sentiment, public opinion and national representation need not be heeded in reaching a decision or adopting a measure—in which even Louis XIV, Czar Nicholas or Kaiser William would have used more formality. The Viceroy is the government. Well might he say: "The State—it is I." Under the new law, the Viceroy will reserve as a general thing an absolute veto. He will still remain the prosecutor of public meetings, proscriber of books and the jailor of the press. The Government of India Act, unlike the organic Act of the Philippines known as the Jones Law provides for no charter of national or personal rights; it does not grant freedom of speech, freedom of press, right of trial in open court, the privilege of the writ of *habeas corpus*, or any other essential rights and privileges which are the solid foundation of justice, liberty and law. He who runs can read from this that the present scheme of reforms is not based upon any principle of self-determination. "The Reform Bill," declared *The Amrita Bazar Patrika*, a leading Nationalist daily paper of Calcutta, "is the contemptible product of bankrupt statesmanship."

To destroy the indigenous industries of India in order to make it a land of raw material; to tax the people into poverty; to drain millions of money out of the country; to withhold the education of the masses; to obstruct commercial and industrial progress; to deny the people effective control in the making of laws, levying of taxes, and in the spending of their own public money—these are a few outstanding marks of the government of the bureaucracy and by the bureaucracy. It is worth while to recall, however, that in the minds of the millions of India whom the last European war called to pour forth their blood and treasure, there was a well-defined hope that at bottom they were fighting for democracy against despotism, for self-determination against absolutism. That hope, alas, seems to have dwindled almost to the point of death! At this moment there is in India a wide-spread economic discontent, a seething political unrest, similar in magnitude to that of Ireland. The sober public opinion of Hindustan is disposed to the view that the only way to cure the unhappy situation is through root and branch reforms—to borrow a phrase from John Milton of other days. India has now earned the clear title to self-determination. "There can be no

justification whatever," says the President of the India Home Rule League of America, "for withholding the application of this principle to India. The plea of unfitness, usually advanced by ignorant people or vested interests, is untenable and untrue. The civilization of India is admittedly much more ancient and venerable than that of Rome or Athens. British statesmen themselves have often declared that India was civilized centuries before the modern nations of Europe emerged from barbarism. Indian society has been held together for thousands of years without foreign aid or intervention. Peace, order and good government existed in India for hundreds of years, and its annals compare favorably with any period of European history. Even democratic forms of government flourished in various parts of India centuries before Alexander came to measure his strength with the *ganas* or republics of the northern Punjab."

In the learned *Oxford History of India*, just published by Vincent A. Smith, it is shown that the Maurya empire of India (B. C. 322-185) was in size and area the Roman empire of Europe at its height during the second and third centuries A. D., that the Gupta empire of the fifth century, the Vardhana empire of the seventh century and the Chola empire of the eleventh century were hardly equalled in splendor and magnificence by the empire of Charlemagne. Coming to more recent times, we find that neither the European possessions of Charles V nor those of Napolean ever reached the proportions of the Tughlak empire of the fourteenth, or the Moghul empire of the seventeenth, or the Maharatta empire of the eighteenth century. Indeed, the Indian historians may justly claim that "there is no European institution of any importance from Diocletian to Frederick the Great of which a counterpart is not to be found in India from B. C. 322 to 1300."

India stands four-square upon the immutable principles of justice: to-day she demands home rule. This does not mean an immediate attempt to break away from the British Empire; it does not imply an endeavor to drive the English out of India, as the Moors, let us say, were driven by the Spaniards. The leaders of the home-rule movement are willing to leave the army and the navy as well as foreign affairs in the hands of England. They demand, however, complete control of administration, of commerce and industry, of taxation and the economic development of the country. India simply wishes to be the mistress in her own house—to run her domestic affairs in her own way. India is not opposed to remaining an integral part of the British Empire; but she insists that hers must be the status of a self-governing dominion rather than a dependency. Indians cannot remain a subject people: they must be conceded the status of citizens with equal rights of other citizens of the British commonwealth. Indeed, India is not thinking of separation. The Indian home rulers are frankly of the opinion that the best thing for both England and India is not separation, but union. This union must, however, be of copartners, of friends. "India," said Mrs. Sarojini Naidu, the poet-patriot, the matchless leader of the Indian equal suffrage movement, "India would go with England only as a comrade and not as a slave."

If history teaches anything it is this: until India is freed from bureaucratic control and is allowed home rule, she will know neither peace, nor prosperity, nor good government. Mailed fists, police raids, arrests, deportations, machine guns, tanks, bombing æroplanes will disappear only when the nation has effective control over its rulers.

This contention is no mere theory. It is based upon the facts of experience. As a most recent illustration of the policy of absolutism which has characterized English rule in India, mention should be made of the Rowlatt Act and the tragedy which followed upon its heels. The repressive character of the Rowlatt Act, which was enacted last year and is still in force, may be judged from some of its important provisions. They are:

1. The sudden arrest without warrant of any suspected person, and detention without trial for an indefinite duration of time.
2. Conduct of proceedings in secret before three judges, who may sit in any place, and who may not make public their proceedings.
3. The accused is kept ignorant of the names of his accusers or of witnesses against him.
4. The accused is not confronted with his accusers or the witnesses against him.
5. The accused has only, the right of a written account of the offences attributed to him.
6. The accused is denied the right of defending himself with the help of lawyers.
7. No witnesses allowed in his defence.
8. Usual legal procedure may be disregarded.
9. The right of appeal is denied.
10. Any one associating with ex-political offenders may be arrested.
11. Ex-political offenders must deposit securities.
12. Ex-political offenders may not take part in any political, educational or religious activities.

The passage of this Act, which took away the last vestige of some of the most elementary rights of the individual and subjected him to the terrors of Star Chamber proceedings, was vigorously protested throughout the length and breadth of the Continent; but to no avail. At length the resentment of the Indians against the Rowlatt legislation took the more practical form of a national *hartal* (complete suspension of business) on March 30, 1919, at Delhi, and on April 6 all over India. Moreover, a large number of the followers of M. K. Gandhi, a leading spirit of Constitutional Nationalism, took the pledge of passive resistance or *satyagraha* against the Rowlatt Act. This led to violent repression on the part of the Viceroy's officials in many parts of the country, especially in Delhi, Lahore, Gujranwala, Kasur and Amritsar. As the space limits will not permit a full account of the reign of terror, I will confine myself to only a few typical instances of its manifestations.

(*To be continued.*)

Literary and Educational.

Dream in Love—A Vision of Tagore.

By S. AMUDACHARI B.A.

(*concluded.*)

V

Rabindranath Tagore has often disavowed the idea of one ever turning into an ascetic. He believes in the supremeness of a home life, with its fair one and the children clinging to him.

> No, friends I shall never be an ascetic
> whatever you may say.
> I shall never be an ascetic, if she does
> not take the vow with me.
> No, my friends, I shall never leave my
> hearth, and home and retire into the
> forest solitude, if rings no merry
> laughter in its echoing shade, and if the
> end of no saffron mantle flutters in the
> wind; if its silence is not deepened by
> soft whispers.
> I shall never be an ascetic.

He considers that the would-be ascetic that leaves at midnight his wife and baby peacefully sleeping is only wandering to seek God, after having forsaken Him. Tagore believed in Love, as the great harmoniser of the soul and the means of realisation as well. To him even

> Love unexpressed is sacred. It shines
> like gems in the gleam of the hidden heart.

There is a rift in every lute. Joy and sorrow are dear to each other and are bitter sweet in their company.

Trust love, even if it brings sorrow. Do not
close up your heart,
The heart is only for giving away with a tear
and a song, my love.
Pleasure is frail like a dewdrop,
while it laughs it dies. But sorrow is
striving and abiding. Let sorrowful love
wake up in your eyes.
Its pleasure and pain are boundless,
and endless its wants and wealth.
It is as near to you as your life, but you
can never wholly know it.

Youth is short. It is ever fleeting.

Youth wanes, year after year; the spring days
are fugitive; the frail flowers die for
nothing and the wise man warns me
that life is but a dewdrop on the lotus-leaf.

To what a height of philosophy does Tagore reach when he says!

None lives for ever, brother, and nothing lasts
for long;..keep that in mind and
rejoice. The flower fades and dies; but he
who wears the flowers has not to mourn it for ever.
There must come a full pause to weave perfection into music
Life droops towards its sunset to be drowned in the golden shadows.
Love must be called from its play to drink sorrow and be borne to the heaven of tears
our life is eager, our desires are keen for time tolls the bell of parting.
The hours trip rapidly away, hiding their dreams in their skirts.
Our life is short; it yields but a few days for love.
.. ..
All is done and finished in the eternal Heaven

VI

Tagore has often been called the Shelley of Bengal. The yearning of love;—almost universal is akin to both the poets. There is the widest expanse of the soul when it feels that

It is too late to ask my heart in return for yours
There was a time when my life was like a bud,
all its perfumes was stored in its core. Now it is
squandered far and wide.
.. ..
My heart is not mine to give to one only, it is given to the many.

To Shelley, individual happiness was selfishness. 'Love was for him the regenerating spirit of the Universe...The love for an individual was swallowed up in this greater love omnipresent, yet evanescent, everywhere perceptible, but ever-more eluding us, in the Love which people the universe with beautiful things and thoughts.' Shelley's philosophy of love cannot be better summed up than in the few following lines:

I can give not what men call love
But wilt thou accept not
The worship that heart lifts above.
And the Heavens reject not.
The desire of the moth for the star
Of the night for the morrow
The devotion to something afar
From the sphere of our sorrow.

Rabindranath has given us a singular interpretation of his dream in Love. At any rate, with '*him*' has dawned a new renaissance in beauty and art.

THE HINDU MESSAGE will be posted regularly every week to any address in India, Burma and Ceylon on payment of Rs. 6 only per annum; For all foreign countries within the Postal Union it will be despatched on payment of 20s. per annum. All subscriptions are payable in advance and should be remitted to the Manager, "*The Hindu Message*", Srirangam.

Reviews.

Bolshevik Dishonesty.

"The Nineteenth Century and After" for August has, under the heading "Leninism," three very interesting articles by Capt. F. McCullagh, V. Poliakoff and Rothay Reynolds. A perusal of the articles will convince one of the surprising fact that Bolshevists are the most dishonest people on earth and that their creed contradicts what it professes. It is well known that the Bolsheviks neither tolerate nations nor individuals and divide mankind into two great classes the Proletariat and the Parasites. Yet they give a ready support to nationalist movements abroad. This is not without a purpose and therein is the peculiar dishonesty of the Bolshevik. He supports such movements just for the reason that if they succeeded he may substitute his own Soviet Government for the nationalist one. Again while sympathising with strikers abroad, at home they not only crush strikers but cover them with moral obloquy and denounce them as traitors bought by foreign capitalists. Lenin's promises to England are only made for the sake of getting machinery and locomotives from that country and Lenin accepted help from the Kaiser in 1918 only to overthrow him subsequently. The fact that the experts who composed Krassin's "commercial" delegation to London were really slaves and not free agents must be astounding to anybody and proves that there is "an abysmal rift hetween Bolshevik mentality and the innate ideas of Western democracy." Bolsheviks claim to have done in an incredibly short time more to further culture in Russia than any preceding Government but if we examine the facts carefully we may see that they have shot, exiled, imprisoned and allowed to die of hunger more professors than they have appointed. The ludicrousness of the extent to which these beings could go is well illustrated in one instance where a university itself was transplanted into the streets, each of which was devoted to a special subject and bore its name thus, History street, Law street etc! "The walls of the houses are covered with posters and pamphlets relating to the subject which the street is said to represent. The public learns passing by!" In the schools the condition is worse and the children are neither taught religion, nor morals nor cleanliness nor are they even fed but are turned out to be the worst villains. As to Bolshevik ideas of art the following is enough. V. Kirilov, the Bolshevik says:

"In the name of our morrow we'll burn Raphael
The museums destroy, crush the flowers of art.

"Bolshevism," Capt. Mc Cullagh says, "though anti-religious has behind it all the driving force of a new religion, a religion quite as aggressive as was Islam at its most militant period. Like Islam also it must spread or dwindle down." And the Bolshevik idea of culture is that it "must exist only for the needs of one class alone. This theory, says Poliakoff is an enormous set-back compared with our democratic conception of culture embracing humanity as a whole" and that hence "in this is to be found the absence of practical results." Poliakoff says "There must be something emasculating in Bolshevik culture, in the whole Bolshevik mentality." Even in the production of literary works they have abolished individuality and the description of a 'Prolet-kult' studio, a sort of "a literary phalanstery" at pages 214 and 215 is highly amusing. According to Poliakoff this and other schemes of culture have only led "to nepotism, bribery, and to the smothering of real talent by impertinent imposters and foul-mouthed declamators of Bolshevik slogans."

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The Asiatic Review.

'The Asiatic Review' for July opens with an article by Hon. Mr. Ormsby Gore on "Britain's new responsibilities in the Near and Middle East" wherein he demands that a new civil service should be formed and a new department set up in London for dealing with Mesopotamia and Palestine. He requires that the India Office and the Government of India should relinquish their present hold

over Mesopatamia and the War Office their control and direction in Palestine and that appointments in the two countries be carefully scurtinized. Col Yate in the next article "Unrest in India : the question of the khalifate" says that the Hindu agitators "whose one aim and object apparently is to embarass and if possible destroy British Goverenment in India, have now for their own ends joined in with the Muhammadans of the khalifat agitation and are egging them on in every way they can. Col Yate says these were the Hindus who roused the town mobs to rebellion last year over the Rowlatt Acts and that now with the religious question added in they are apparently endeavouring to bring on the same state of affairs again this year. Hence the Colonel wishes a strong Government in India. "The Agricultural Development of India" was a paper read before the East India Association by Mr. N. N. Sen Gupta whose underlying idea seems to be to transplant the English form and field bodily, even to the very plough horses, into India. The idea that only a limited use of natural manure is possible on account of the use of dung "as a disinfectant, especially on earth floors, even in the houses of comparatively well-to-do and enlightened people" sounds rather pennywise. The connection between a vigilant police and an increased export of leather is not very apparent but this is how Mr. Sydney Roberts who spoke on the paper establishes it. Branding lessens the value of leather. Now cattle are branded to detect stealing and there is much stealing of cattle. If police are vigilant there would be less stealing, less branding and lo! more export of hides. Mr. Kanhayalal Gauba is very optimistic about the League of Nations and India's opportunity in his paper "India and the League of Nations." Sydney G. Robert's paper on "Tamil Proverbs : A key to the Language and to the mind of the People" is a most entertaining one worth reading. The commercial section contains two informing articles, one by His Majesty's Senior Trade Commissioner for India on "The New conditions for trade in British India" and another on "the Financial and Economic position of Japan."

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The Eugenics Review.

Mr. W. A. Potts contributes an article on "Criminality from the Eugenics Standpoint" in the 'Eugenics Review' for the third quarter. Mr. Potts says that the present interest in crime is not due either to any increase in crime or to any misdirected sentimentality but is due to the realisation that the present method of dealing with crime is a failure and is a serious danger as well as a great expense to the community. Mr. Potts deals with the reasons for the failure of the present system, discusses the right place, whether before conviction or in prison to study the prisoner and finally gives the way to treat him after having studied him. The whole is a very thoughtful paper. Mr. Benjamin Malzberg in "Mental Defect and Prostitution" discusses the mentality of the three types of prostitutes, the exclusive prostitute, the disorderly house inmate and the street solicitor. Two other timely articles are one on "Some aspects of Eugenics and the Income Tax" by Mr. Croften Black and another a 'Memorandum on the consideration of Heredity at the Ministry of Health' by Major L. Darwin, the President of the Society.

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The Century Magazine.

The "Century" magazine for August is Midsummer Fiction Number replete with tip-top stories. The leading place is occupied by "Cast" the story by Frances Rumsey while among others "Running Wolf" by the well-known author Algernon Blackwood gives the charm and mystery of the backwoods and "From a Door-step in Lenister" by Edward Vigors is a humorous narrative of a wedding in rural Ireland. "The Posture of Authors" is a delightful little article and the author, Mr. Charles S. Brooks says "It seems as if rather a richer flavour were given to a book by knowing the circumstances of its composition. Not only would we know the complexion of a man......but also in what posture he works and what objects meet his eyes when he squares his elbows and dips his pen......A view across distant hills surely sweetens the imagination, whereas the clatter of the city gives a shrewder twist to fancy" The author then recounts how poets have been chilled, histories balked, novels checked and the sturdiest invention choked by the steam radicator, or by a household interruption or by the the rattle of a careless broom or by the smoky chimney. Coleridge's cow calved while he was writing 'Kubla Khan' and in burst the housemaid with the glad news. Wordsworth's pigs needed quick attention sometimes, Martin Luther threw his inkpot supposedly at the devil but more likely at Annie who came to dust and Thackeray who wrote at his club the the Garrick or the Athæneum confessed the tinkle of glasses in the distance was soothing, like a waterfall. Goldsmith wrote his "A History of the Earth and Animated Nature" in the Temple and in his first chapter—four pages—which he called a sketch of the universe he cleared the beginning up to Adam! "Goldsmith had nothing in particular outside of his window to look at but the stone flagging, a pump and a solitary tree. On the whole green earth this was the only living thing." But do poets ever write in gardens as they are supposed to, do they ever wander beneath the moon to think their verses and do they compose 'on summer eve by haunted stream'? Mr. Brooks doubts whether Gray conceived his "Elegy" in an actual graveyard and he smells oil. "Shelley wrote of mountains, the aweful range of Caucasus, but his eye at the time looked on sunny Italy, Ibsen wrote of the North when living in the South. When Bunyan wrote of the Delectable Mountains he was snug inside a jail. Mr. Brooks thinks "that poets may like to sit in gardens and smoke their pipes and poke idly with their sticks, but when it comes actually to composing they would rather go inside, for even little breeze scatters their papers. Indeed if a bit of writing has to be done it is better to stay indoors. "And if some one will pay the milk-score and keep the window mended, a garret is not a bad place to write." Novelists, Mr. Brooks supposes, unless they have need of history, can write anywhere, at home or on a journey. Mr. Hugh Walpole contrives to write a bit even on a Pullman, Mr. Oppenheim surely dashes off a plot on the margin of the menu between meet and salad. "Pickwick Papers" was written partly in hackney coaches. "An essayist," Mr. Brooks says, "on the other hand needs a desk and a library near at hand because an essay is a kind of back-stove cookery." Then Mr. Brooks gives a very interesting comparison of an essayist and a historian and he finishes saying "It does seem as if rather a richer flavour were given to a book by knowing the circumstance of its composition. Consequently readers, as they grow older, turn more and more to biography...concerned with small circumstance and agreeable gossip."

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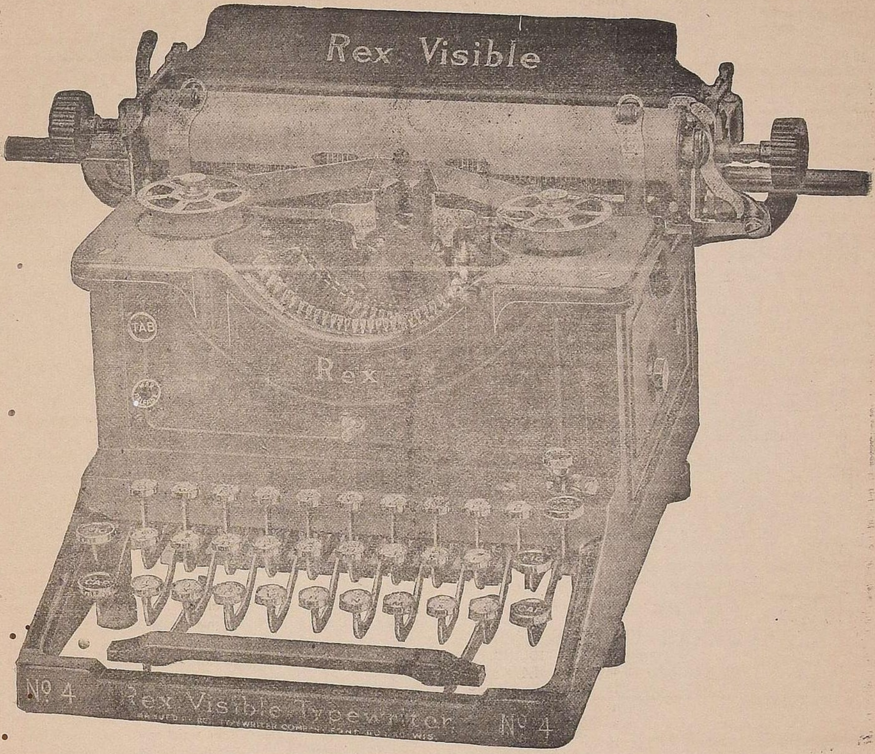

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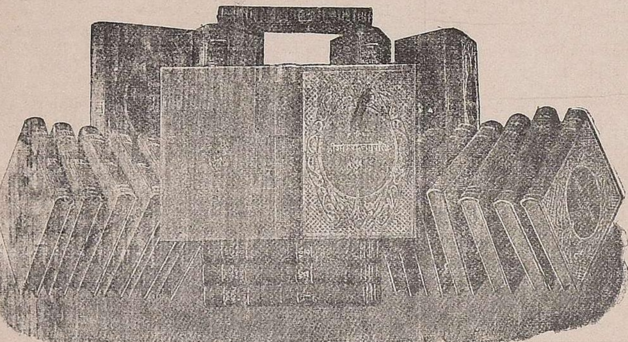

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